

F-67

# The THOREAU SOCIETY BULLETIN

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FALL, 1967

THE ORDER OF FRAGMENTS OF THOREAU'S ESSAY  
ON "L'ALLEGRO" AND "IL PENNEROSO"  
by Edwin Moser

One of the minor puzzles of Thoreau scholarship is the proper identification of a small scrap of Thoreau's writing that exists along with the other remaining holograph fragments of Thoreau's college essay on Milton's "L'Allegro" and "Il Penseroso."<sup>1</sup> One side of this scrap is not thought to be part of the essay. Thus in Sanborn's version of the essay, it is ignored, although the reverse side is included.<sup>2</sup> Kenneth Cameron believes that it "probably does not belong" to the essay.<sup>3</sup> However, an examination of these manuscripts leads to the conclusion that it is indeed part of the essay, from the first page of it. Moreover, with this knowledge we can reconstruct the lost content of the opening of the essay.

The surviving fragments are as follows:

FRAGMENT A: a scrap of paper torn from a page, with only one edge of the page remaining. (One side of this fragment is the questioned scrap referred to above.)

FRAGMENT B: the top of a leaf. There are two corners numbered back to back in pencil, 7 and 8.

FRAGMENT C: the remains of a "folder." (It was Thoreau's custom in college to fold his writing paper in half, forming a folder of four writing pages. Some essays ran to more than one folder, and these, after he finished, he placed inside each other, open, the last folder written being placed on the bottom. He then closed the pack, and folded them vertically from right to left, so that the left side of the last page faced up. Here he usually endorsed the essay with his name and the date.) FRAGMENT C consists of an intact leaf, numbered in pencil 5 and 6, in the upper, outer corners, and a leaf that has the top and bottom torn away.

FRAGMENT D: an intact folder. The upper, outer corners are number in pencil 11, 12, 13, and 14.

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FRAGMENT E: a complete leaf torn neatly at the edge from its folder. One upper, outer corner is numbered in pencil 15. One side of this leaf contains Thoreau's endorsement, "L'Allegro & Il Penseroso Jan. 1837."

The fragments all have pinholes at one edge of the paper (whole surviving leaves show that the holes were at the center of the leaf), and one such hole contains the remains of brown thread. For this essay, Thoreau sewed the folders together. These holes identify for us the recto and verso of each leaf (the holes were at the folded edge of the leaf, at the left for recto pages, at the right for versos).

The pencilled numbering at first seems to be unreliable. If Thoreau began to write on the recto of leaf 1 of each folder, as he usually did, then each folder should end with a pagination that is a multiple of four. Yet the verso of leaf 2 of FRAGMENT D is numbered 14. But if Thoreau began with a title page (a supposition perhaps justified by the fact that he sewed the folders together) and did not begin writing on the verso of this leaf but on the recto of leaf 2, which he numbered page 1, then the folders would end at pages 2, 6, 10, 14, etc.

The thickness of the folders suggest that, having concluded the essay on the recto of leaf 1 of a folder, Thoreau separated that leaf from leaf 2, a blank leaf, in order to make the sewing of the folders easier. This is also supported by the numbering of the recto of FRAGMENT E, which, according to the reasoning above, bears a number that would begin a folder (3, 7, 11, 15, etc.), and by the fact that the verso bears the endorsing signature.

With these observations in mind, we can reconstruct the order of the fragments:

#### Folder 1.

Leaf 1, recto: a missing title page.  
          verso: a missing blank page.

Leaf 2, recto: page 1 of the essay.

FRAGMENT A (with pinholes to the left).

verso: page 2. FRAGMENT A (with pinholes to the right).

#### Folder 2.

Leaf 1, recto: page 3. The torn leaf from FRAGMENT C (with pinholes to the left).

verso: page 4. The torn leaf from FRAGMENT C (with pinholes to the right).

Leaf 2, recto: page 5. FRAGMENT C (numbered 5).

verso: page 6. FRAGMENT C (numbered 6).

#### Folder 3.

Leaf 1, recto: page 7. FRAGMENT B (numbered 7).

verso: page 8. FRAGMENT B (numbered 8).

Leaf 2, recto: page 9. Missing.

verso: page 10. Missing.

#### Folder 4.

Leaf 1, recto: page 11. FRAGMENT D (numbered 11).

verso: page 12. FRAGMENT D (numbered 12).

Leaf 2, recto: page 13. FRAGMENT D (numbered 13).

verso: page 14. FRAGMENT D (numbered 14).

#### Folder 5.

Leaf 1, recto: page 15. FRAGMENT E (numbered 15).

verso: endorsement. FRAGMENT E

Leaf 2, blank. Separated and discarded. Missing.

According to this reconstruction, all pinholes of recto pages appear at the left side of the paper, and those of the versos, on the right. Also, all surviving odd-number paginations appear at upper, outer, right-hand corners, and even-number paginations at upper, outer, left-hand corners, as we would expect.

The questioned scrap, the recto of FRAGMENT A, reads as follows: "[c]olleg [e] . . . bright spot in the students history, . . . [l]oud by day, a pillar of fire by night, shedding a gratefull lustre over long years of toil, and cheering him onward to the end of his pilgrimage. Immured within the dank but classic walls of [a] Stoughton or Hollis his wearied [and?] . . ."

Knowing that this stands at the opening of the essay we easily enough grasp the sense of young Thoreau's charming introduction. Let all students, wearied with the drudgery and labor of their education, take heart from Milton's example. He, too, labored long. (Perhaps Thoreau here refers to Milton's additional, self-imposed study at Horton.) But the years of toil were finally rewarded by his achievement in the two early poems "L'Allegro" and "Il Penseroso." (Does Thoreau also suggest that such toil often seems useless?) So

the hard-pressed student will eventually reap the fruit of the severe trial of his formal education.

Thoreau was fond of this passage, for he uses it again, six months later, in the autobiographical statement he wrote for his Classbook. After writing, "though bodily I have been a member of Harvard University, heart and soul I have been far away among the scenes of my boyhood," he goes on, first quoting Burns ("My heart's in the Highlands wherever I go"):

The occasional day-dream is a bright spot in the student's history, a cloud by day, a pillar of fire by night, shedding a grateful lustre over long years of toil, and cheering him onward to the end of his pilgrimage. Immured within the dank but classic walls of a Stoughton or Hollis, his wearied and care-worn spirit yearns for the sympathy of his old, and almost forgotten friend, Nature, but failing of this is fain to have recourse to Memory's perennial fount, lest her features, her teachings, and spirit-stirring revelations be forever lost.<sup>4</sup>

The Classbook statement seems to fill out for us some of the thought of the passage in the essay on Milton's poems.

#### Notes

<sup>1</sup>I should like to thank Middlebury College for permitting me to examine and publish these manuscripts, which are part of the Abernethy collection.

<sup>2</sup>F. B. Sanborn, The Life of Henry David Thoreau (New York, 1917), pp. 98-104.

<sup>3</sup>The Transcendentalists and Minerva (Hartford, Conn.: Transcendental Books, 1958), I, 170.

<sup>4</sup>Kenneth Cameron, "The Solitary Thoreau of the Alumni Notes," ESQ, No. 7 (II Quar., 1957), 2. I should like to thank the Archives of Harvard University for permitting me to examine this manuscript and to quote from it.

#### NOTES AND QUERIES . . .

The December issue of Home Garden will feature a special insert commemorating the sesquicentennial of Thoreau's birth which will include a number of the superb unpublished photographs of the Thoreau country by the late Herbert Gleason. Home Garden's address is 1 Park Ave., New York, N.Y. 10016.

Many newspapers featured the first wedding held at Walden Pond, that of David Vogt and Marcella Wanta on August 5, 1967.

Miss Clare Leighton (Woodbury, Conn.) is making available mounted copies of the wood-engravings from the title-pages of the editions of Thoreau's Walden, Maine Woods, Cape Cod, and A Week she did for the Crowell Co. several years ago, suitable for framing, for ten dollars each. The cover design for the volumes is available also for fifteen dollars. They may be ordered directly from her at the above address.

A clothing store for hippies at 790 Lexington Ave. in New York City calls itself "The Different Drummer." And the July 15, issue of the hippie East Village Other in New York City features a tremendously enlarged Thoreau stamp.



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The following have recently become life members of the Thoreau Society—Thomas DeValcourt, Cambridge, Mass.; J. G. Vickers, Mountain Home, Tenn.; Gerald Keidel, Lincolnwood, Ill.; Lloyd Hawes, Wellesley Hills, Mass.; Langley Keyes, Palmouth, Mass.; Francis Gerber, Minneapolis, Minn.; Erwin Palmer, Oswego, N.Y. Roland Robbins, Lincoln, Mass.; Isaac Oelgart, Hempstead, N.Y.; Morgan Bulkeley, Pittsfield, Mass.; Roger Tory Peterson, Old Lyme, Conn.; Helen Williams, Chatham, N.J.; and Richard Dolezal, Chicago, Ill. Life membership rises from \$25 to \$50 on January 1, 1968.

## BELOW OLYMPUS By Interlandi



"What's the country coming to? They're commemorating the granddaddy of all the hippies!"

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DELUGEORUS OR DETERGEORUS OR ?

by Walter Harding

When Thoreau's "Thomas Carlyle and His Works" first appeared in Graham's Magazine for March, 1847, he spoke of Carlyle's

"rapid and detergeous way of conveying one's views and impressions" (XXX, 151). In the first book printing (A Yankee in Canada with Anti-Slavery and Reform Papers, Boston: Ticknow and Fields, 1866), it was printed as "rapid and delugeous way" (p. 230). Unfortunately neither detergeous nor delugeous occur in any dictionary that I can find. In handwriting the two words look much alike and so I suppose that detergeous was the result of a misreading of Thoreau's hand which Thoreau attempted to correct when the essay came out in book form. But is delugeous what he meant to replace it with? Has he coined a word to give you the impression that Carlyle's torrent of words deluges you? If he has, it is a fairly good coinage. Or is it a word-coinage he picked up from Carlyle himself, who was notorious for coining words? Or is there, by any chance, a third word that Thoreau was thinking of, a perfectly legitimate word, and the book-printer did as bad a job in reading his handwriting as the magazine printer had? If there is such a word, I haven't been able to come up with it yet, but it raises some interesting possibilities.

## A PROFILE: ROBERT F. NEEDHAM by Gertrude Rideout

Although Robert F. Needham, the vice-president of the Thoreau Society, of which he has been a member for eleven years, has reached retirement age, you would never believe it, as his youthful appearance and energetic manner belong to a much younger man. Fortunately he has no idea, even if he withdraws from active business, of relinquishing his interest in numerous organizations, where his enthusiasm and financial acumen are invaluable.

As Treasurer of the Society, he is often seen juggling the checks of the First Parish Church in Concord, where his friends declare he is "the spit and image" of one of their early divines, the Reverend Ezra Ripley, whose portrait hangs over the fireplace in the Church parlor. He is also Treasurer of the Unitarian-Universalist Society for Alcohol Education, as well as financial advisor for four charitable corporations. He is a member of the Board of Directors of the Benevolent Fraternity of Unitarian Churches, and a Trustee of the Bethany Union for Young Women, a residence for working girls in Boston. His workaday job is accounting for a thriving local concern. The many details of these operations he attends to in his office on Beacon Hill in Boston.

Mr. Needham's talents have been recognized in numerous historical associations where he has for many years been deeply involved. He is Secretary of the Bunker Hill Monument Association, founded in 1823 by Daniel Webster; he is a member of the Massachusetts Historical Commission, and of the Massachusetts Revolutionary Bicentennial Commission.

In his home town Bob Needham is a charter member of the Concord Minutemen, and he is also Chairman of the Concord Records and Archives Committee, as well as a member of the Tourist Committee of



the Chamber of Commerce.

He is a Past President of the Massachusetts Society of the Sons of the American Revolution, and Past President of the Bay State Historical League.

His interest in historical and religious matters is combined in a book called Universalism at Ferry Beach, A History, published in 1948, which he co-authored with Katherine A. Sutton.

As a side line Mr. Needham often gives illustrated lectures about Concord, Boston, Bunker Hill, and the Historical Development of the Massachusetts Boundary Line.

This versatile and genial man, who lives at Walden Terrace in Concord, was born in Cambridge and educated in the schools of Greater Boston. He was graduated from the Massachusetts Institute of Technology in 1925. He has one daughter; his wife, the former Lucila Merrill, is a secretary and receptionist at one of the Concord schools. With such extensive interests they have many admiring friends spread over a large area.

HENRY DAVID THOREAU: ENCHANTMENT WITH LIFE, by Eric Williams, (Secretary of the Thoreau Fellowship of the United Kingdom.)

I grew up into a war and it seems to me it has never stopped. My early memories are of hot days with aeroplanes making patterns of smoke in the skies, of the German flier who waved to me as he skimmed my home, and again another shooting up the parachute of an R.A.F. pilot and seeing him fall like a stone, all in the lovely summer countryside of Kent. Of getting up each night and going to our shelter and feeling the tremendous tremors, of meeting big, happy Canadians, and then hearing the one you liked best, Larry, has been blown to smithereens at Palaise--then on in endless chain--doodle bugs--Belsen. It's nothing like so many little ones suffered and are suffering, but wakes you up like an alarm. At an age when you should be with the Fairies you are already old and you have seen through the false image of the world, and your own fathers and mothers still see it through the tinted spectacles of the Twenties.

What can you do? You do not want the ephemeral and dull things for which they are prepared to sacrifice even life itself. So you are called a dunce and of course you believe it, for although you feel your separation, your difference in view, you have nothing to replace it and you cannot trust anyone to be your guide. The exemplars they show you are effete and totally lacking in integrity. You sink into a disturbed slumber of romantic thoughts and savage physical actions (this the day of the Teddy Boy) and then through the mists of deprecation comes the world of men who think pure thoughts, who have a religion older than mankind, and the majestic courage of the Bhagavad Gita takes you and softens your soul, and after days of bliss sets you up to be yourself. But, oh dear, what an effort this being yourself. Before you were a passive failure and your traits were understandable. Now such awful people you've fallen in with, people with beards and ideas like God and Truth being the most important things in life--dreadful. But for the first time you realize your mind, its existence and power. Now there is but one way--upward. But how do you with your sense of love and sorrow for those near you practice this life? Well, the mists part again and a number of giants of the West appear. The first and greatest of them will take this tremendous change in your soul and show you how daily

with courage and determination you can grow and blossom. And every hour of every day you will thank God for Henry David Thoreau. His lesson unique in the West, and it may be in the East, is very simple. It is Enchantment with Life. Many love life provided certain conditions are fulfilled. Many more find parts of life very pleasant. But to this man it was more, much much more. It was permanent, now and always. Life to him was eternal--not as an idea--he knew it. ("Thou hast made me endless, such is thy pleasure," said Tagore.) And Thoreau having found this enchantment, proceeded to rest in its bosom and enjoy it. Each tiny part of existence had import to him, and time could be erased, for was it not endless? No more the destructive and unbecoming haste of the world to produce killers like the automobile and machines to ease away all personal effort. No, real, steady absorption in existence, not racing about on the top of life and bumping into yourself on the way back, but sinking the self into life--losing it thus, and rising like a Phoenix into the blue of eternal joy. Henry Thoreau taught me many things, but two stand out: (1) Man could be what he thought. (2) Happiness is eternal. If you would fully live life, meditate the thoughts of Henry David Thoreau.

POT-HUNTING AT CONCORD AND WALDEN, by Jack Troy

Thoreau's mention of Wyman the potter, in Walden, has led me to Laura Woodside Watkins' excellent book, Early New England Potters and Their Wares [Harvard University Press, 1950]. Mrs. Watkins cites Thoreau's reference to Wyman's dwelling "where the road approaches nearest to the pond." By searching a steep slope on the side of the pond near the public bathing beach, Mrs. Watkins discovered enough shards of pans, mugs, and pots, to indicate the site of a former pottery. Higher up the bank she found several large kiln-brick, to further confirm her findings. A cellar hole across the road coincides with a house belonging to Thomas Wyman, as she found by examining a plan of Concord dating from 1830. Thoreau points out that Wyman's tenement was occupied by Hugh Quoill (an Irishman who allegedly fought at Waterloo) in 1845 when Thoreau moved to Walden. Thoreau's visit to the house after Quoill's death occasioned the vivid reflective passage in "Former Inhabitants."

Thoreau pondered "that the sweltering inhabitants of Charleston and New Orleans, of Madras and Bombay and Calcutta, drink at my well." He was thinking of the Walden ice which found its way to distant ports. It is interesting to speculate where the shores of Walden, transformed by the potter's hand into earthenware vessels, may have traveled.

Mrs. Watkins also shows that Seth Ross (Rose), the inn-keeper of Concord's Wright's Tavern, operated a pottery for 15 years in the rear of that building.

EVELYN'S LAY FIELDS, DIGBY'S VITAL SPIRITS, AND THOREAU'S BEANS by Ted-Larry Febworth

In justifying his refusal to manure his bean field, Thoreau relies on the authority of the seventeenth-century diarist and scientist John Evelyn, whose work Terra: A Philosophical Discourse of Earth was read before the Royal Society in April of 1675 and published for the first time shortly



thereafter. In his Variorum Walden (New York, 1962) Walter Harding correctly identifies two of the quotations from Evelyn's work (note 26 to chapter VII). There follows those two quotations in Walden this sentence of Thoreau's:

Moreover, this being one of those "worn-out and exhausted lay fields which enjoy their sabbath," had perchance, as Sir Kenelm Digby thinks likely, attracted "vital spirits" from the air.

The implication of the sentence is that the quotation concerning the "lay fields" is from a work of Digby's, and Professor Harding admits that he could not identify the source (note 27 to chapter VII). Actually, Thoreau is still quoting Evelyn's Terra (London, 1729, p. 15), and only the term "vital spirits" belongs to Digby. Perhaps Thoreau knew Digby's works on plant vegetation; he could have been relying entirely on Evelyn's account, however, for we find the following in Terra:

. . . in Sir Kenelm Digby's Discourse of Sympathetic Powder, he affirms, that the Earth, in the Years of Repose, recovers its Vigor, by the Attraction of the vital Spirits, which it receives from the Air, and those superior Irradiations, which endow simple Earth with Qualities promoting Fermentation [i.e., growth] (p. 16).

Digby's most complete discussion of "vital spirits" is in his A Discourse Concerning the Vegetation of Plants, presented in 1661 to the society of scientists that later was to become the Royal Society; it was published for the first time that same year. In this work, the soundest of Digby's many scientific papers, there is a lengthy discussion of the "hidden food of Life" to be found in the air (London, 1669, pp. 222-224).

Univ. of Illinois at Chicago Circle.

MIN THOREAU by Alan Seaburg.

One of the aspects of Thoreau's personality not generally known about was his fondness for cats. Yet his biographers all attest this love. So does the journal he kept. We usually picture Thoreau walking in the woods, chasing foxes and inspecting woodchucks, and forget that he had a home and that it was usually occupied by his family and at least one cat. Sprinkled throughout his journal are references to this domestic animal which has really domesticated mankind. That Henry David Thoreau was a cat lover is a pleasant fact to discover and, even more interesting, is to find the charming portrait which he left of one of the Thoreau's cats, Min, by name.

Min was a grey cat who made her first appearance in the journal in 1856 and her last in 1859. Between these years Thoreau records in a delightful manner several of her adventures. How the family acquired her and what happened to her after 1859 he does not explain. Indeed, in one passage he refers to Min as a male and does not either explain or apologize for this insult.

Brief as the adventures of Min are and as little information as we have about her, the grouping of the journal entries into one narrative makes for enjoyable reading. Knowing that Thoreau was fond of playing with kittens and cats, that he cared enough for these animals to journey each April into the woods to pick catnip for them makes him seem a human figure and less a distant, cold, intellectual nineteenth century writer. As for Min, I believe she will captivate you as she did Thoreau and as your cat has done you. So, here follows the brief but exciting adventures of Min Thoreau.

"Our kitten, Min, two-thirds grown, was playing with Sophia's broom this morning, as she was sweeping the parlor, when she suddenly went into a fit, dashed around the room, and, the door being opened, rushed up two flights of stairs and leaped from the attic window to the ice and snow by the side of the doorstep,—a descent of a little more than twenty feet,—passed round the house and was lost. But she made her appearance again about noon, at the window, quite well and sound in every joint, even playful and frisky." 1

"Our young maltese cat Min, which has been absent five cold nights, the ground covered deep with crusted snow,—her first absence,—and given up for dead, has at length returned at daylight, awakening the whole house with her mewing and afraid of the strange girl we have got in the meanwhile. She is a mere wrack of skin and bones, with a sharp nose and wiry tail. She is as one returned from the dead. There is as much rejoicing as at the return of the prodigal son, and if we had a fatted calf we should kill it. Various are the conjectures as to her adventures,—whether she has had a fit, been shut up somewhere, or lost, torn in pieces by a certain terrier or frozen to death. In the meanwhile she is fed with the best that the house affords, minced meats and saucers of warmed milk, and, with the aid of unstinted sleep in all laps in succession, is fast picking up her crumbs. She has already found her old place under the stove, and is preparing to make a stew of her brains there." 2

"The very cat was full of spirits this morning, rushing about and frisking on the snow-crust, which bore her alone. When I came home from New Jersey the other day, was struck with the sudden growth and stateliness of our cat Min,—his cheeks puffed out like a regular grimalkin. I suspect it is a new coat of fur against the winter chiefly. The cat is a third bigger than a month ago, like a patriarch wrapped in furs; and a mouse a day, I hear, is nothing to him now." 3

"Sophia says that just before I came home Min caught a mouse and was playing with it in the yard. It had got away from her once or twice, and she had caught it again; and now it was stealing off again, as she lay complacently watching it with her paws tucked under her, when her friend Riordan's stout but solitary cock stepped up inquisitively, looked down at it with one eye, turning his head, then picked it up by the tail and gave it two or three whacks on the ground, and giving it a dexterous toss into the air, caught it in its open mouth, and it went head foremost and alive down his capacious throat in the twinkling of an eye, never again to be seen in this world, Min, all the while, with paws comfortably tucked under her, looking on unconcerned. What matters it one mouse more or less to her? The cock walked off amid the current bushes, stretched his neck up, and gulped once or twice, and the deed was accomplished, and then he crowed lustily in celebration of the exploit. It might be set down among the gesta (if not digesta) Gallorum. There were several human witnesses. It is a question whether Min ever understood where that mouse went to. Min sits composedly sentinel, with paws tucked under her, a good part of her days at present, by some ridiculous little hole, the possible entryway of a mouse. She has a habit of stretching or sharpening her claws on all smooth hair-bottomed chairs and sofas, greatly to my mother's vexation." 4



The last reference to Min Thoreau appears on September 12, 1859, when it is feared that she is caught in a steel trap near the train station but, fortunately for Min, it turns out to be neighbor Wild's cat. Thus endeth the adventures of Min Thoreau as recorded by her faithful scribe and friend, Henry David Thoreau.

1. Henry David Thoreau, Journal (New York: Dover, 1963), VIII, 158.
2. Ibid., 192-3.
3. Ibid., IX, 141.
4. Ibid., 154-5.



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#### SOME NEW CONCORD MANUSCRIPTS, by Mary Fenn.

It seems incredible that new first-hand information about the Thoreau family should still be turning up in Concord after all these years, but indeed it does. It generally comes from old family letters which have lain in attics for years, and which are being presented to the archives of the old First Parish. There is for example a letter from Abby Tolman to her friend Eliza Woodward which says,

"Have you received last week's paper? If so you have seen the death of J. Thoreau [Henry's brother]. How sad and melancholy his death seems. I cannot realize he is gone, that his bright cheerful countenance and pleasant voice will no more be heard among us. Very few would be missed as he will among us. He was generally known but I do not think his character was truly appreciated by many. I presume you will learn more particulars of his sickness and death before this letter reaches you...I'm glad that I have known him, my acquaintance with him though short will always be pleasantly remembered."

One of Concord's best correspondents was Annie Bartlett, daughter of the Thoreau family physician, Dr. Josiah Bartlett. Each Sunday, twenty-three-year-old Annie wrote to her brother Ned who was off fighting in the Civil War telling him the news from home. She wrote,

"I went to hear Henry Thoreau's lecture last night on Wild Apples. I liked it pretty well but I was very sleepy as I very naturally should be, being

out till after two the night before."

This was a compliment, for the Bartlett family was not generally favorable to Thoreau. However Annie did attend his lecture, although shortly before she reported that "Mr. Alcott, Ralph Waldo Emerson, and Franklin B. Sanborn spoke in the Hall about education, but I did not trouble them."

In another letter she wrote,  
"Thursday afternoon of last week George [her brother] took a wagon full of girls to Walden to go swimming. They found there a large picnic from Watertown who had come to celebrate Mr. Thoreau's birthday. They were rather more enthusiastic than we are."

And a last excerpt from Annie,  
"Miss Sophia Thorcau has been round for all the ladies to make a square for a bedquilt or comforter to be given to Mrs. John Ossawatomie Brown the center of which must be white so the ladies can write their names and a line of poetry or prose from scripture or elsewhere. Florry and Annie Keyes have made theirs and have written 'Blessed are they that mourn for they shall be comforted.' Emmie doesn't like the writing, but George said he wrote on hers, 'Blessed are the peacemakers (piece-makers).' Wasn't that a good joke. So was Florry's but I don't think she thought of it."

#### NOTES AND QUERIES AGAIN . . .

Your secretary is leaving Nov. 15, 1967 for a four-week lecture tour on Thoreau of universities in Iceland, Norway, Spain, West Germany, and France. The tour is sponsored by the American Specialist Program of the United States Department of State.

Prof. Charles Anderson calls our attention to the identification of another quotation from Walden—the quotation beginning "O Prince" at the end of the first paragraph of "The Pond in Winter" is from the Hariyansa—and of another in Thoreau's Correspondence, that on p. 251 beginning "Free in this world..." is also from the Hariyansa.

L.E. Hoffman (3130 Malibu Canyon Rd., Malibu, Cal.) asks where in Thoreau this quotation comes from—"We need to witness our own limits transgressed and some life pasturing freely where we never wander."

Who are the "Brothers and Sisters"—"a group which Thoreau occasionally attended"—Ted Bailey asks. They are mentioned in Lyman Rutledge's The Isle of Shoals in Lore & Legend (Barre, Mass., Barre, 1965, pp. 72-3).

At the Jan. 19, 1967 meeting of the Washington Composers Club at the Arts Club of Washington, D.C., R. Deane Shure's "Silence" with a text by Thoreau was given its first public performance by a vocal quartet and piano accompanist.

#### JOINING THE JOB REBELLION?

"The massive men lead lives of quiet desperation" — Thoreau. —Adv. in the Wall Street Journal.

Some of us smaller fellows often get discouraged, too.

—from The New Yorker for August 26, 1967.

Prof. James B. Stronks of the University of Illinois at Chicago Circle calls our attention to the fact that Thoreau's adage about cherries and birds in the first paragraph of "The Ponds" in Walden is a reference to Goethe's lines:

Wie Kirschen und Beeren behagen,  
Musst du Kinder und Sperlinge fragen.  
lines 458-459 of "Sprichwörtlich," in Goethes Samliche Werke (Stuttgart, 1902), IV, 25.